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A

LETTER

T O

Doctor Bennet,

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Requiring farther Satisfaction in Relation
to the Charge of **SCHISM** against
the **NON-JURORS**.

By a Lay-man of the Doctor's Communion.

Malachi ii. 7. 8, 9.

*For the priests lips should keep knowledge, and they
should seek the law at his mouth: for he is the
messenger of the Lord of hosts.*

*But ye are departed out of the way: ye have caused
many to stumble at the law: ye have corrupted
the covenant of Levi, saith the Lord of hosts.*

*Therefore have I also made you contemptible and base
before all the people, according as ye have not kept
my ways, but have been partial in the law.*

L O N D O N,

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LETTER

O T

Doctor Bennett,

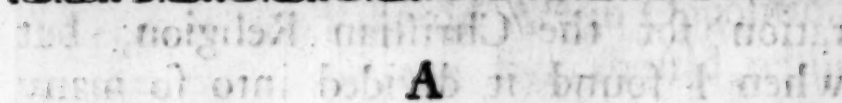
the NON-PROFIT
to the Charge of
Requiring further action in Relation

By a Layman of the Doctor's Commission.

March 7, 1937

[illegible]

NO. 1



TO

Doctor Bennet,

Requiring farther Satisfaction in
Relation to the charge of
Schism upon the Non-jurors.

Reverend Sir,

O greater Unhappiness can
fall to the share of us Mor-
tals below, than religious
scruples: The common acci-
dents of human Life, are
diverted by Mirth or overcome by Time,
but Pain for the immortal part of our
selves,

selves, is a Companion that attends us,
 thro' all Stages of Life. This, dear Sir,
 has been more particularly shewn in my
 Circumstances, I ever had a peculiar Vene-
 ration for the Christian Religion, but
 when I found it divided into so many
 Sects, and them with so much virulence
 damning each other, I thought my self
 particularly oblig'd to examine the Terms
 of Christian Salvation; least, when I
 fancy'd my self an Heir to the Promises
 of the Gospel, I should be no more than
 an illegitimate Issue, and excluded from
 any Inheritance. I consider'd, That the
 Scriptures had impos'd upon us not only
agenda but *credenda*; what these *creden-*
da's were, was my next business to inquire
 after, the Scriptures I sincerely believe
 to be an unerring Rule of Faith, I found
 therein, that the company of Believers
 were call'd a Church. *Ep. 1. 22, 23. And*
gave him to be the head over all things
to the Church which is his Body, the
fulness of him that filleth all in all,
 which Body by consulting St. Paul to
 the Romans, chap. 12. 5. I found to
 be the company of Believers, so we be-
 ing many, are one Body in Christ, and
 every

every one Members one of another. I concluded from hence, that tho' I might go under the Denomination of a Christian, I might at the same time not be a Member of that Body here mention'd; for if the left hand should Act in Opposition to the right, or the feet should refuse to be guided by the head, I was sensible what Confusions would attend the Body natural, I was sensible that not much better consequences would flow, from such a disorder in the Ecclesiastical Body of the Church. I had the Confirmation of Doctor Bennet's own self in a former Discourse about Schism; *That the Church is a political Body; that Christ is the Head of this political Body; and that the Clergy are the inferior Rulers in this Body politick under Christ; and that the Laity are oblig'd to obey the Clergy as their Rulers,* viz. discourse of Schism, chap. 2. pag. 6. I consulted a very learned Man, who has been advanced but very lately to the See of Oxon. and he has perfectly agreed in the same Notions, viz. that the Church is a Regular and well-form'd Society, tho' the Members of it are dispers'd thro' all

the Countries of the World ; *vide* Doctor Potter on Church-Government, chap. 1. pag. 6. I had the Opinion of *Justin Martyr* and other Fathers to the same purpose.

I concluded therefore, and I thought it a very natural consequence, that if any Member, should Act in Opposition to another, and prevent its acting in its proper Sphere ; or should oppose it self to the supreme Head Christ, that such a Member tore it self by such Acts from that Body, and by such conduct alarm'd the rest to stand upon their guard, and look upon it as a publick Enemy to the repose, and quiet of the whole Body. Thus I cut off the *Papists*, *Arians*, and *Socinians*, from that Body ; The first for imposing an unlawful Supremacy and wicked terms of Communion upon others : And the last, I condemn'd as striking at the head of Christian Society, by taking away the Divinity, or the Satisfaction of Christ : Upon this, I was satisfied that the Church of *England*, had all the fairest pretences to a fellow Membership with the main Body of the Catholick Church, dispers'd
over

over all the whole World. For these Reasons,

1. She impos'd, No unlawful term of Communion; her Prayers, and her Sacraments, I cou'd with a safe Conscience join with.

2. I found, The Apostolical Form of Church Government religiously adher'd to; and I was convinc'd how Bishops had Authority over me, after I had duly consider'd the nature of Episcopacy in general.

A Bishop I look'd upon, as a Successor of the Apostles, and to be invested with Apostolical Powers, as the Apostles Commission was, *To go teach all Nations and baptize them*, so is their's originally; for if they were Heirs and Successors of the Apostles, they cou'd be only Heirs of that Commission the Apostles receiv'd from Christ. But then, this did not extend to the invading those Dioceses, which by common consent they had parcell'd out amongst themselves: Such latitude common Sense cou'd tell me, would level all Order and Discipline of the Christian Church, and wou'd be Analogous to a tumult in the Body natural

tural, if the hands and the feet should quarrel with each other about Jurisdiction. Moreover, I was confirm'd in my Notion that Bishops had those general Apostolick Powers, upon the Consideration how necessary such Powers are, and will be to the end of the World; for while either Heathens remain to be converted in the remote parts of the World to Christianity, or while there is any danger, that the major Part of a provincial Synod may turn Hereticks; such Powers are essentially necessary to the preservation of the Christian Religion. Nor can there be a more flagrant Instance, than our *English* Reformation, at that time. The majority of Bishops were against us, and if the rest had not acted as Bishops at large, and fill'd up those Sees which thereby became vacant in respect to the Catholick Church; we had been irretrievably sunk to the end of the World in the Errors of Popery; or we must have recurr'd to the scandalous practices of Foreign Reformers. Tho' a Diocess is not essential to a Bishop, yet it is essential to Church Government, and to the peace of Ecclesiastical Society; yet

yet no Diocess should be invaded by an incompetent Power. When the Episcopal College have assign'd any portion of the general Flock of Christ to one particular Bishop; they have invested all their Right to that Flock in him; the Relation from that time between them both becomes mutual; he is the Head, and they the subordinate Members, which constitute the Body. (a)

But I never imagin'd, that such an addition should subtract from his original Apostolick Character, to take into his Protection straggling Converts, and to send Missionaries to other parts of the World to make Converts to Christianity; Surely said I, if the *Morians* should stretch out their hands to a Christian Bishop, he would not withdraw and leave them to perish in their Infidelity. In *Constantine's*

(a) From these two Principles: Namely, That the Character of every Bishop extends over the whole Church of Christ; and that every Bishop has a particular district over, which he presides under Christ; it appears that the Church of Christ is one Body distinguish'd into lesser Bodies, every one of which is a Member of the Church Catholic. *Potter of Church-Government. c. 8. p. 437.*

days,

days, the bounds were not set to the Christian Religion, that it should go no farther.

This was my Scheme concerning Episcopal Jurisdiction; and upon this Scheme (as I imagin'd) I conform'd with the Church of *England*; but lately new scruples have arisen: I accidentally cast my Eye upon an Act of Parliament made at the beginning of the Revolution, in which I found this Paragraph. ' And be it farther
' enacted by the Authority aforesaid, That
' if any Archbishop or Bishop, or any other
' Person, now having any Ecclesiastical
' Dignity, Benefice, or Promotion, shall
' neglect or refuse to take the Oaths
' by this Act appointed to be taken,
' in such a manner as by this Act is
' directed, before the first Day of *August*
' in the Year, 1689. Every such
' Person or Persons so neglecting or re-
' fusing shall be and is, and are here-
' by declar'd and adjudged, to be suspend-
' ed from the Execution, of his and
' their Office, by the space of six Months,
' to be accounted from the first Day of
' *August*, and if the said Person or Per-
' sons, (so having neglected or refus'd)
' shall not within the said space of six
Months,

‘ Months, take the said Oaths in such
 ‘ Manner, Court or Place, as they ought
 ‘ to have taken the same, before the first
 ‘ Day of *August*; then he or they, shall
 ‘ be *ipso facto* Depriv’d, and is, and are
 ‘ hereby adjudg’d, to be Depriv’d of his
 ‘ and their Offices, Benefices, Dignities, and
 ‘ Promotions, Ecclesiastical.

I must confess, I was much offended,
 at an *ipso facto* Deprivation, by an Act
 of Parliament; I consider’d the fact of
 such a Deprivation as Valid, or Invalid;
 if Valid, I was not a little afraid, that
 ugly consequences, might flow prejudi-
 cial, to all my former Schemes, of
 Church Government; and I flatter’d my
 self, that I had lay’d them deeper than
 an Act of Parliament, I own, I had a
 great Veneration for Parliaments, consi-
 der’d within the Sphere of the Malt or
 Land Tax, or preserving Partridge and
 Peasants; but at the same time, I was
 fond of a Religious Establishment, deriv’d
 from Christ. I hope, Doctor, you cannot
 blame me, for that earnest desire, to serve
 my God from the bottom of my Heart,
 as well as by external Conformity, with
 a publick Act of the State; but, the

least scruple of the Invalidity of such an Act, made me repair to a Neighbouring Clergyman, who had the fortune to swear ; but his Morals and Learning in other respects cou'd, not be call'd in Question, by the keenest of his Adversaries ; I imagin'd such a Person, to be the most proper, to satisfy my Judgment, but instead of offering any thing of his own, he pull'd a Pamphlet out of his Pocket wrote by your self, and promis'd me therein to find compleat Satisfaction ; but in truth, if I find no more convincing Arguments offer'd, I must trust to my own poor narrow Judgment, and find out a Church, founded upon a less sandy Foundation.

I do not in the least question, but you had better Arguments in *Petto*, but you reserved them for an opportunity, more promising ; perhaps your late Book, was only a Stale to draw in some Schismatical Jacobite to write against you, but your main Body lay in Ambuscade, to fall upon them unawares, and put them to an intire Defeat.

Such Stratagems, in Polemick Theology, have been very frequent, and I should be very glad, that your Forces
would

(II)

would put the Enemy to flight, and dissipate my *Fears*.

Damnation, eternal Damnation as you tell me, in your Book about Schism, *Chap. 6. pag. 14.* is a most terrible Sentence, and I should be very sorry, that you, and your Brethren, should have been so many Years, preaching People's Souls into *Hell*, I have more Charity than immediately to believe so, and I shall suspend that Belief, till you have had time to *solve* some difficulties.

Your Title promises to prove the Nonjurors Separation from the publick Assemblies, of the Church of *England* Schismatical; but as you lay this Position down in general Terms, without Limitation; I take it for grant your Design is to prove, all the Nonjurors Schismaticks, who separate from what you call the publick Assemblies; and shall accordingly expect such Proof in the Body of your Book, and I also shall expect to see those Principles expressly mention'd, that prove the Nonjurors Schismaticks, with less I cannot be satisfied.

I cannot find what you mean in your first Chapter, by publick Assemblies of the

Church of England; you say they are that Body of Christians Clergy and Laity, who profess themselves Members of that Communion, which is maintain'd amongst us, under the Government of Bishops, and with the use of the Common Prayer: Thus far agreed exactly, as report goes, with the Constitution of the Nonjuring Church; I concluded that this, cou'd be no Definition of that Church, from which you wou'd prove the Nonjurors, to have made the Separation.

The other Criterions of your Church are that the Assemblies are under the Protection of his present Majesty; they are not only permitted, but encourag'd, by our present Superiours, Ecclesiastical, and Temporal.

From this Church you tell us, the Nonjurors have made a Separation, by which Word I understand, some Act of going out of that Church, which must suppose them to have been, formerly therein; but to this I cou'd by no means agree, because I look'd upon this, abstaining from such publick Communion, to have been a longer standing, than the present Reigu. I hate nothing worse, than talk-

talking in the Clouds ; one of your Critterions is actually vanish'd, and the other dwindles to this poor Shadow ; your having the Protection and Encouragement of the Civil Power, and those, whom by begging the Question, you call Ecclesiastical Superiours : The last Part was incumbent upon you to prove, and not to beg.

I am very sorry, that you have no better Characteristicks for the Church, than these. The first indeed, is a General one, that may suit the Mahometan Church in *Turkey*, the Popish in *Italy* and *Spain*, and Presbyterian Church in *Geneva*, for they all have the Protection of the Civil Power.

But I was afterwards very glad, to hear you grant that as there is a Schism, that the guilt must fall heavy upon some Body, tho' indeed, my Heart ak'd for fear least it should fall upon you or I.

You are pleas'd to fix, the Scene of your Plot in *London*, which might as well have been laid, in any other Part ; the Dispute I imagine is not confin'd to such a narrow space, but it effects

effects the whole Christian Catholick World.

But when I look'd into the second Chapter, and view'd in what manner you defended Dr. *Compton*, I was almost afraid, that the Old Man's Ashes blush'd in his Urns; surely said I, this good Bishop had something more to say in his own behalf than this; for the Arguments you offer'd, were of such a Nature, as *Morre* became a Latitudinarian Divine or an *Erastian*, than one who professes himself a fast and firm Friend, to the Rights and Priviledges of a Christian Church: For tho' in the 6th page you make as large Concessions, as can be desired by our Adversaries, you never stick to those Concessions; you fall off into down Right Latitude and Independency; your Concessions as I remember were. 1. That the Revolution was unjustifiable, (which by the by bears no relation with the Dispute in Hand.) 2. That those Bishops plac'd in the Sees, of the Depriv'd ones, were Schismatical Intruders. 3. That Dr. *Compton* was guilty of Schism, in maintaining

taining Communion with those Schismatical Intruders.

The Nature of Schism, must first be examin'd to clear this Notion, you have laid down in your Book of Schism, *Chap. 2 pag. 5.* a much better notion thereof, than you have been here pleas'd to maintain; you there say, that the Church is the Political Body you draw a perfect Analogy between Civil and Spiritual Authority, you tell us, that the Clergy are the inferior Rulers, and that Christ is the Supream Head of the Church: Your whole Paragraph deserves to be Transcrib'd, because it leads you into a Dilemma from which it is impossible to escape, either your first, or your last Performance, is certainly wrong.

‘ When all the People of a Kingdom,
 ‘ viz. both the inferior Magistrates,
 ‘ and all other Subject to them, do
 ‘ live in perfect Agreement with each
 ‘ other, under the Government of their
 ‘ Supream Head or King, and quietly
 ‘ perform, their several Duties, in
 ‘ their respective Stations; then we say,
 ‘ there is Peace in that Kingdom, and
 ‘ accor

‘ accordingly when the Clergy and Lai-
 ‘ ty of the Church, do live in perfect
 ‘ Agreement with each other, and qui-
 ‘ etly perform their several Duties, in
 ‘ their respective Stations ; according
 ‘ to Christ’s Command, then we say,
 ‘ they Practice Church Union or Com-
 ‘ munion.

‘ And again, when there is Discord or
 ‘ Quarrel or other Disturbance in the
 ‘ Church, either between the Clergy and
 ‘ the Laity or between two contending Par-
 ‘ ties, either of the Clergy only, or of the
 ‘ Laity only, or between two contending
 ‘ Parties of the Laity, headed and lead on
 ‘ by their proper Clergy, then we say
 ‘ there is a Schism in the Church.

You here desire Schism, to be a Breach
 of Church Communion, you have ex-
 plain’d, what Church Communion means,
viz. a Laity in proper Subjection to their
 Clergy, and a Clergy in perfect Har-
 mony with one another.

I prov’d before from Scripture, that
 the Church is one; we shall next consider
 in what this oneness consists.

1st. That it be one regular Society,
 dispers’d over the whole World; if it

be parcell'd out into different Societies, Independent of each other, they must be so many different Churches, which is against the Hypothes, consequently they must have different Supream Heads, for the definition of a Society, is a Company of Men, with their Subordinate Governours, united to one Supream Head; multiplicity of Supream Heads, creates multiplicity of Societies.

I lay down therefore as a Maxim, that they, who are not united to Christ, the Supream Head of the Church, cannot be in the Body of the Church.

The difference between Civil and Ecclesiastical Society, in relation to Secular and Spiritual Rebellion, is this in Civil Society; a Member cannot cut himself off from that Society, by any Act of his own, till the Sentence of the Supream Power does it, by a formal Sentence, pronounc'd of Banishment, or Death. But in Spiritual Society, a Schismatick by the Act of Schism, has those Marks, by which he is known to be an Outlaw, and ejected out of the Communion, of the Catholick Church, as *St. Cyprian* expresses it, *ultro se ejicerent*,
D they

they voluntary ejected themselves; a Man is left intirely to his free will, whether he will be a Member of this Society, and enjoy the Benefits and Privileges thereof, or be in the State of Infidelity, and take the consequences of such a State; but when Men are entred into that Society, they have settled Laws to be govern'd by, but any voluntary Act of their own, of Spiritual Rebellion, cuts them off from that Church, to which they formerly belong'd; for as no Man is oblig'd to enter, so no Man is oblig'd by any irresistible Force, to continue therein. The Kingdom of Christ, consists of free and sincere Devoters, that offer up the Sacrifice of a cheerful Heart, whereas none can cut themselves off from their own Obligation, to the Supream Civil Power: Because they are born into it, they have no *jus in se* but their Obedience is the property of the Civil Magistrates, which cannot be transfer'd without his Consent: But the Christian Society is founded upon another Bottom; as it is a mix'd Contract, God is the Supream Arbiter and Judge, and at the same time, is a Party concern'd; he has settled all
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the conditions of the Covenant, and has left every Man to his Liberty, whether he will engage therein, or not; he can dispense with and pardon Transgressions, and Ratisfy the Absolutions of the Church upon Repentance, and the Covenant shall still remain Firm and Good: But if a Man renounces this Covenant, no Absolution can take place, but such as restores the Person to that Society, from which he is fallen.

That Schism therefore cuts a Man off from the Communion of the Catholick Church, may be prov'd, from the Consideration of the Nature thereof.

If a Subject rebels against his Sovereign, or against those Commission'd by him, he forfeits Protection so far, that his Life, which otherwise ought to be under, the peculiar Care of his Sovereign, is justly forfeited; so that he who Rebels against his Spiritual Governours, is cut off from the Benefits of Religious Society, which he might otherwise justly Claim.

While a Man is in a State of Rebellion, he is cut off from all Commerce, with his Fellow Subjects; they are bound

to destroy him, upon all Opportunities, provided the Laws cannot effectually be Executed against him: So a Schismatick is excluded from all Spiritual Commerce and Comfort with his Brethren, he ought no more to be admitted to partake the Benefits of Religious Offices, than a notorious Rebel ought to be comforted, assisted, or abetted, by his Fellow Subjects, when he is actually engag'd in Rebellion.

The Condition of those in a state of Rebellion, is such, that every publick Act of Government, Civil and Military, perform'd by them, is an Act of Rebellion; so praying or exercising any Offices, that respect the Spiritual Government, is the very Act of Schism.

The Analogy is hitherto exactly perfect, but the remaining Difference, *viz.* how a Bishop, can by a Schismatical Act, forfeit his Relation to his Flock, will be easily demonstrated, from the aforesaid Premises.

For if a Lieutenant of *Ireland*, we will suppose, in Queen *Elizabeth* Days; should declare, that the King of *Spain* was his Sovereign, and should require
those

those over, whom his Commission extended, to acknowledge him as such; the Subjects would be oblig'd to oppose the Lieutenant, and use him from that time, as a publick Enemy, their Obligation to obey him would cease, and their Duty to their Supream Head the Queen, would justify their Conduct towards him; likewise, if a Subordinate Ruler or Bishop in the Church, should acknowledge an Usurping Bishop in another Diocess, he wou'd betray the Rights, of his Supream Master Christ, and should be look'd upon, as a publick Enemy, to the Peace of the Church, and the Interests of his Great Master.

For as I observ'd before, a Schismatick cannot be in Unity with Christ, the Supream Head of the Church; because he refuses Obedience to his Subordinate Officers, which is in Effect, refusing Obedience to Christ himself, when he resists those Commission'd by him.

I could not therefore, but smile at your Distinction, of a Coordinate and Subordinate Schism; because you seem'd in that Distinction, to aim at somewhat
advan-

advantageous to our Scheme, I could quickly see the fallacy of that: The Distinction has indeed been before us'd, by a great Man, but in a quite different Sense from yours; it was only us'd, to distinguish between the Schism of the Presbyters and Laity, as the *Corinthian* Schism in *Clemens Romanus's* Days, and the Schism between Bishops, as the Contest between *Cornelius* and *Novatian*: But then Doctor, to make use of this Distinction, to alter the Nature of Schism, was utterly wrong; because you might in that Sense, as well distinguish between Coordinate and Subordinate Rebellion, as between Coordinate and Subordinate Schism, they being both equally absurd; because as all Rebellion is rising against your lawful King, so Schism is opposing your lawful Head of the Church of Christ; and as we are all Subordinate Members to that Head, in opposing the same, we must be guilty of Subordinate Schism; 'tis a common and mistaken Notion, that Intrusions into Sees, is alone a private Injury to the Depriv'd Bishops, or a particular one, to a single Diocess. The Injury
 is

is universal, and as Dr. *Bennet* expresses, it rends the mystical Body of Christ.

A Bishop therefore, whether a Suffragan, Archbishop or Patriarch, is no more excus'd from the guilt of Schism, than a Presbyter or a Layman, any more than a King's immediate Viceroy can be excus'd from the Sin of Rebellion, if he should deliver, or consent to deliver up his Government to an Enemy.

The Devil I look'd upon, to be the Father of Division, and the Head of all Schismatical Churches. They are Dominions he has recover'd from Christianity, and with those Auxiliaries, he does the most fatal Mischief.

I lay down therefore as an Axiom, that, as it is a contradiction, that any Power should be Independent of the Supream, or act in Opposition thereto; so it is a contradiction, that any Powers can be Regular, which are oppos'd, to the Supream Head Christ.

But some will say, that Church Powers, are only to be catch'd, and that Possession gives a Right to any successful Invader of the Priesthood; we want a Dr. *Higden Secundus* to make this agree-

agreeable, with the Constitution of the Gospel: For my part, I cannot see to what purpose these Powers are exercis'd at all, if there is no more in them, because every Man might usurp the Priestly Office, and become a lawful Priest to himself.

I must confess, Dear Sir, this my Scheme of Church Government, pleas'd me beyond measure, because I could find no Medium, between Independency and that, I began to be very much afraid, that you had by your own Principles, confounded all Church Government, and had laid down a Latitudinarian Plan, the consequences of which I shall take some pains to demonstrate.

I shall either consider, the Company of Believers, as one Regular form'd Society, dispers'd o'er the whole World, or as so many different and independent Societies.

If they are one Regular form'd Society, every Member has a mutual Dependance upon each other, till we come to the Head thereof; if a Hand falls from the Body, it remains no longer a Part thereof,
so

so if a Member of the Church is broke off from the Relation he bears thereto, if he sets up an Independent Power of his own, or an Independent Faith, or an Independent Baptism; the Relation between him and the Catholick Church ceases, for the Reasons above laid down, and that he has manifestly withdrawn himself from this Relation by his own Act, is taken for granted.

The next Question that remains to be solv'd, is, in what manner the Bishops of the Catholick Church must behave themselves, to such a Person.

I think I have prov'd, that they can't look upon such a Person as a Member any longer of the Catholick Church; for if he is a Member of the Catholick Church, then it is not inconsistent with the Constitution of one Regular form'd Society, that one Person therein, without the consent of the Body, may set up an Independent Power, and if one and the same Reason, holds that a thousand, and so on *in Infinitum*, may do the same, which by consulting a Book, call'd Elements of Policy, Ci-

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vil and Ecclesiastical, I found to be a manifest contradiction, but granting that it is no contradiction, we still run into perfect Independency.

You say that they who do so, may be coerc'd by a Synod, but I suppose such Persons to be back'd by Power, and above the reach of a Synod.

Besides, this levels all Ecclesiastical Jurisdiction, for if in one Diocess Canonically fill'd, a *Novatian* should stand up, and invade that Jurisdiction, by setting up an Altar therein; if his Act is Valid, the same Reason holds, that more opposite Altars may there be set up, and the first Bishops cannot be said to fill the See, because there is room for an infinite Number more, which would destroy the Notion of Jurisdiction, and make the Episcopal Power Common: But how inconsistent is this with Church Unity, is this not downright Independency, which only consists of a greater Number of those opposite Altars.

He therefore who adheres to those opposite Altars, is guilty of breaking the Unity of the Church; but if I should grant

grant the second Proposition, that the Company of Believers, are more Societies than one, that every National Church is Independent, the same consequences flow; for if the Jurisdiction is limited, the Incumbent fills the Diocess, and effectually excludes any other Power from interfering, otherwise Independency would flow in, and Church Government would be actually destroy'd: But lay the Scheme as you please, either by supposing the whole Company of Believers to be one Society, or different Societies, provided they are Societies the result is, that no Man can, as a Catholick Christian, set up an Independent Society therein; consequently, if any Person is guilty of such a notorious Schism, the Church that he erects, can be no Part of the Catholick Church, any more than Riots can be lawful Assemblies, Justice can never come from Iniquity, nor Right from Wrong; but if such a Society, is part of the Catholick Church, then it has all the Powers of a Society, which I have prov'd to be absurd.

Consequently, every Branch of pre-
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tended

tended Jurisdiction, exercis'd by those Persons, must be null and void.

The setting up such Societies, is withdrawing from the Communion of the Catholick Church, because they withdraw from its Obedience.

I cannot therefore see, Doctor, how the Principals in such an Act, can be Members of the Catholick Church, unless we destroy all notion of Catholick Communion; and assert, that opposite Altars, and opposite Churches, are consistent with the oneness of the Catholick Communion, or that a Member of the Catholick Communion, can be Member of another Communion at the same time, any more than one Man can be equally a Subject of his Native Country, and a Foreign Kingdom.

We must either adhere to this notion, or destroy our Idea of Communion, for it otherwise, is an *Individuum vagum*.

Could therefore Dr. Compton's Church, and the other Dioceses of the Intruders, be one and the same, or different Communions; if they were of the same Communion, and Dr. Compton was of the
Catho-

Catholick Communion, then Invasion of Jurisdiction, does not destroy Church Communion, and the Catholick Church, may consist of a thousand opposite Communions, and all Ecclesiastical Jurisdiction, as I prov'd before is levell'd.

The Nonjurors, who adher'd to their depriv'd Bishops, were Fellow Members, or at least, ought to have been so, with the Intruders.

But then, Doctor, a dark Consequence remains behind, which destroys all your Schemes against both the Nonjurors and Dissenters. The first could be charg'd with no breach of Communion, by your own Principles laid, and the latter cannot be call'd Schismatics, by any Hypothesis of yours; for erecting opposite Altars, is a general Charge, of no value, unless you point out the right Altar first: You can never prove, the Dissenters Schismatics, unless you first shew, whose Jurisdiction they invaded: There are two Criterions of Schism. 1st. Where an Altar is set in Opposition to one rightfully establish'd. 2^d. When an incompetent Authority pretends to erect

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an Altar, even in those Countries, where perhaps no Jurisdiction has been settled.

We must therefore shew from whence the Episcopal Altars in *England*, derive their Authority, which must be either from their Original Apostolick Commission, or from the State: The latter you have, in your Book of Schism, *Chap. 27.* disown'd, and the first you have never insisted upon, so that we may say, that Performance is like a Castle built in the Air.

But to return, if they invade the Jurisdiction of Episcopal Altars, so will our Adversaries say of those, call'd the intruding Bishops; but if a Catholick Bishop should write to such Dissenters in Brother-like Terms, and own them Fellow Members with his own Church, he must destroy all Church Communion, to pave the Way for introducing them into this Fellowship; and how such a Person can be said to be in the Communion of the Church, when he disowns all manner of Communion whatsoever, an intire Subversion I remember, was an Article urg'd by Dr. *Burnet*, against an unfortunate King, but
this

this is intire Subversion of the Church in general, and of his own particular Rights.

Likewise, they who pretend to Reform, by an incompetent Authority, cannot be in the Bosom of the Catholick Church, because they form an Ecclesiastical Society upon the Usurpation of Ecclesiastical Powers; 'tis the same, as a Company of Men in State, who should form a Juncto among themselves, and exercise all the Regal Offices.

If, Doctor, you had defin'd, what you meant by Church Communion, you had given me much greater Satisfaction, or if you had in plain Terms, taken away all Ecclesiastical Jurisdiction, I should have known where to find you.

But to say that one and the same Catholick Church, can consist of different Communions, opposite Altars, and Intrusions, is to say, that *Hydra* with ten thousand Heads, was no Monster, but uniform in every respect.

But if the Church does not consist of different Communions, she has but one, consequently those, out of that Communion, are out of the Catholick Church;

Church; thus have you brought your excellent Prelate as you call him, within one ace of Excommunication, which I shall in time, endeavour to prove.

What does *Tertullian* mean, by *ejusdem Sacramenti Traditio*, the Elements were the same, it remains, that he must mean, the intire Unity of the Catholick Church, the Ligament whereof is the Holy Eucharist.

How absurdly, Doctor, do you draw a Parallel, between Drunkenness and Schism, they are both personal Faults, and so is Adultery, but I believe, there is a Communication of Sin, between the two offending Persons, and Schism is no more than Spiritual Adultery, unmarrying a Bishop from his Flock, or declining the Contract void, which is as bad.

The Contagion of Schism, is like the Contagion of Rebellion, when a Subject abets an Insurrection against his lawful Prince, and owns the Power that deposes him, he then commences a Rebel, and puts himself out of the Protection of a Prince.

But you cannot join with a Schismatick,

tick, but you must partake of the Schism; if you pray with him you acknowledge his Power to deliver up those Prayers, or to perform any Part of the Ministerial Offices; for every publick religious Act of a Schismatick is the very Act of Schism; and if you join in any such Act you own and abet the Schism, Sin has two consequences, as it affects my self, and as it affects my Neighbour, whoever joins with me in any Sin so far as affects my Neighbour, that Person is equally guilty of an Injury to my Neighbour as my self.

If Dr. *Compton* acknowledg'd Dr. *Moore's* Right by any Act. I was very much afraid that Excellent Prelate can never clear himself of that *charge*: Did he never sit in Convocation with Dr. *Moore*? Did he never receive Letters, Dismissory from him, for any Clergy to be ordain'd? Did he never receive the Holy Eucharist, with any intruding Bishop? Did he ever acknowledge Doctor *Floyd's* Right after the Deprivation? Did he ever concur with him to hinder Dr. *Moore's* exercising any Powers in
F the

the Diocess of *London*? Did he never grant him leave to Ordain therein?

But suppose he was intirely Neuter; he deserted the College of Catholick Bishops, in not acting in concert with them. But however, what does the particular Conduct of one single Bishop affect the Argument in general.

How absurd is your parallel between Independent Princes, Mayors and Masters of Families; between whom there is no Relation, and a Member of the Episcopal College; Members of Parliament may be Independent to each other: And yet, they have Relation to the whole: A Common-Council-Man, or an Alderman has a Relation to the Body, of which he is a Member; tho' another Common-Council-Man or Alderman, may have as great a share of Sense and Power as himself. But, if an Alderman should absolutely deny to Act any longer with his Brethren, and should join himself to a rebellious Society, what would be thought of such Conduct, would he not be look'd upon to have *deserted* that *Body*.

Thus I perus'd your Performance so far without any Satisfaction; I foresaw so

so many dreadful consequences, such sad havock made with Ecclesiastical Discipline : And all this pronounc'd by a bare *ipse dixit* ; That I was almost perswaded to forsake your Communion, your *individuum vagum*, which you can't define.

But I cast my Eyes upon the tenth Chapter, and found very positive Assurances that the Nonjurors has no Foundation in the three first Centuries for their Scheme ; this perswaded me to stop, that I might see your Performance in that point. And thus I deferr'd my Resolutions of sending for a Non-juring Clergy-man to clear my Conscience, and absolve me from what I was nearly confident border'd upon a Schism

But you was very unfortunate in your first Instance of Pope *Victor's* Excommunication of the *Eastern* Churches ; because I cannot see what favourable Construction can be drawn therefrom.

'Tis far from evident, that Pope *Victor* did actually Excommunicate the East. *Eusebius's* Authority is much beyond *Epiphanius's*, and he says no more than that *Victor* endeavour'd to cut off the

East from the Catholick Church; he wrote Letters full of Investives, and said, that they ought to be excluded from Communion. His Words are,

‘ Victor, who presided over the Roman
 ‘ See, endeavour’d to cut off from the
 ‘ Unity of the Church, all the *Asian*
 ‘ Churches, as *Heterodox* in their Faith,
 ‘ and Opinions; he inveigh’d against
 ‘ them very bitterly in his Letters, in
 ‘ which he said; They ought to be se-
 ‘ cluded from Communion: But these
 ‘ things were not grateful to many
 ‘ Bishops, they exhorted him with all
 ‘ their Power to maintain Peace, Unity
 ‘ and Concord, with his Neighbours;
 ‘ which sharp and vehement Reprehen-
 ‘ sions, are now to be seen; amongst
 ‘ whom was *Irenæus*. Ἐπὶ τούτοις ὁ μὲν
 τῶν ῥωμαίων πρεσβυτέρως βίχτωρ, ἀδελφῶς τῇ Ἀσίας
 πάσης ἀπὸ τοῖς ὁμόδοις ἐκκλησίαις τὰς παροι-
 χίας ἀπολέμειν ὡς ἐπερ-δοξίας τῇ ἡμετέρας ἐνώ-
 σεως πειράζων, καὶ συνιόντων γὰρ διὰ γραμμάτων,
 ἀσυνωλήτως ἀρδύων πάντας τὰς ἐκείσε ἀνακερύτ-
 των, ἀδελφεὲς ἀλλ’ ἐπὶ πᾶσι γὰρ τοῖς ἐπισκόποις
 ταῦτα, ἡρέσκετο ἀντιπαρκαλεῖσθαι δὴ ταῦτα αὐτῶς,
 τὰ τῇ εἰρήνῃ καὶ τῇ ὁμοδοσίᾳ τῶν πλησίων ἐνώσεως καὶ ἀ-
 γάτης φρονεῖν, φέροντες ὅτι καὶ αὐτὸν φωνάει πλη-
 κηρότερον,

ἐκκοινωνεῖν, καὶ ἀποστολεῖν τὴν βικτωρίαν, ἐν οἷς
 καὶ ὁ εἰρηναῖος, &c. Euseb. Eccles. Hist. Lib.
 8. c. 24, 25. If there had been any real
 formal Excommunication pronounc'd, we
 should have read when the Interdict was
 taken off, which we do not, as for *Epipha-*
nus he liv'd long enough after *Eusebius*,
 to be mistaken as well as us, this was not
 the first he has fallen into.

That the Letters prevented the Ex-
 communication is more than probable,
 because the Contest after that, fell to the
 ground, whereas a formal Excommuni-
 cation wou'd more probably have wi-
 den'd, then clos'd the Breach.

We are utterly ignorant of the Cir-
 cumstances of those Times, or in what
 manner *Irenæus* behav'd himself after
 the suppos'd Excommunication of the
Eastern Churches; I therefore was very
 sorry to find you so peremptorily pro-
 nouncing upon *Irenæus's* Conduct to
Victor.

Besides, what can be deduced to your
 purpose; the Excommunication was ei-
 ther valid, or it was not; if the Ex-
 communication was valid, the Validity
 must proceed from hence; that *Victor*
 had

had a judiciary Power over the East, which neither you, nor I, nor any sober Protestant will grant ; or the Validity must proceed from hence, *viz.* That their want of Orthodoxy had Excommunicated those Churches, and that Pope *Victor's* Excommunication was only declaring that Sentence they had incurr'd to his Clergy, which is indeed adding Strength to my Argument, that People may be excommunicated without a judicial Sentence.

But I cannot imagine that Pope *Victor* in those early Days, *viz.* The second Century, could dream of any judicial Power to Excommunicate the East, and not meet with Reprehensions for that Insolence from all Parts ; his Ambition, as well as Indiscretion, would have been the subject of those satyrical Invectives abovemention'd.

But we find, Doctor, from your own Quotation from *Epiphanius*, that the Catholick Church was held together by Communicatory Letters, and that the withdrawing from Communion was previous to Excommunication ; and this but agreeable to common Sense ; for a
Man

Man would not catch the Plague, on purpose to be cur'd thereof.

Excommunication is a Sentence that must be pronounc'd Authoritatively, which *Victor* could not pretend to, over the *Greek Church*; but every Bishop may pretend to withdraw from a Schismatic before a judiciary Sentence is pass'd upon him.

But, Doctor, you was equally unfortunate in your following Instances.

Martianus is a flagrant one against you; But with what Concern was I struck, when I found that you had pull'd him in Neck and Shoulders to serve your turn.

(a) You say that it does not appear *St. Cyprian* call'd *Martianus* a *Novatian*, because he communicated with *Novatian*, but in that he patronis'd *Novatian's* Sentiments.

(a) *Novatiano se conjunxerit, & à Catholicæ Ecclesiæ Unitate, atq; à corporis nostri & sacerdotii consensione discesserit, tenens hereticæ Præsumptionis durissimam pravitatem, &c. St. Cypri. Ep. ad Stephan. Ep. 56. p. 162. Edit. pam.*

I either imagin'd, that you had not read this Epistle, or that you wilfully detorted from the Truth; because (a) *Sr. Cyprian* says, that they departed from the Unity of the Catholick Church in adhering to *Novatian*; and from the common Sentiments of the College of Bishops, in Relation to his heretical Presumption; what he means by the Unity of the Church is clear'd by the subsequent Passage of the Epistle, he (b) tells you, that *Martianus* separated himself from their Communion, in adhering to *Novatian*, which very *Novatian*, when he desir'd our Communion, this Answer was return'd to him, that he had excluded himself by erecting a profane Altar, and a mock Chair in opposition to *Cornelius* the Canonical Bishop of *Rome*. He applies afterwards this Relation of *Novatian* to the purpose; (c) is it

(a) Communicatione se nostra segregaverit.

(b) Novatiano fludens. Ib.

(c) Cum Novatianus ipse quem sequitur olim abstentus & hostis Ecclesiæ judicatus sit, & tam ad nos, in Africam legatos misisset, optans ad Communicationem nostram admitti, hinc à concilio plurimorum sacerdotum qui præsentibus eramus sententiam retulerit se

(a) it not impertinent, says he, to trump up Novatianism amongst us, when even *Novatian* has been rejected from Communion by almost all the Bishops of God: Let therefore Letters be sent to the People of *Arles*, &c.

I hope it cannot be longer doubted that *Martianus* communicated with *Novatian*, when we see the whole Argument against *Martianus* turns upon his adhering to one not in Communion with the Catholick Church; but you took particular Care in your Quotation to jump from one part to another, and to skip that most remarkable Passage.

'Tis observable as the Quotation stands in Dr. Bennet, there are two or three Chasms which he took particular Care

foris esse capisse nec posse à quoquam nostrum sibi Communicari qui Episcopo Cornelio in Catholica Ecclesia, de Dei judicio, ac cleri, ac plebis Suffragio ordinato, profanum Altare erigere, & adulteram Cathedralam collocare & sacrilega contra verum Sacerdotem sacrificia offerre tentaverit. *Ib.*

(a) Quam vanum est, frater charissime, ut Novatiano, nuper reluso & refutato; & per totum orbem à sacerdotibus Dei abstituto, &c.

not to fill up, because this mentions the Schism of *Novatian* against *Cornelius*.

You tell us that he was guilty of the Schism of Co-ordination, even tho' there had been no such Person as *Novatian* in the World; which is as much as to say, that he wou'd have been guilty of the Schism of communicating with *Novatian*, even tho' there had been no such Person in the World; for no other Schism was alledg'd against him, difference in Opinion about the Lapsi, cou'd no more make *Martianus* forfeit his Bishoprick, than St. *Cyprian* cou'd forfeit his by maintaining the Rebaptization of Hereticks. Besides, (a) St. *Cyprian* urges against *Martianus* that he adher'd to *Novatian*; tho' he was restrain'd from Catholick Communion, and had been declar'd an Enemy of the Church before.

You say, that St. *Cyprian* all along supposes that *Martianus's* Flock, did and ought to continue in Communion with

(a) Novatiano studens & ejus pervicaciam sequens à Communicatione se nostra segregaverit, cum Novatianus ipse quem sequitur olim abientus & hostis Ecclesiae judicatus sit. *Ib.*

him as their Bishop, till he was depos'd for his Crimes; for compassing which end that remarkable (a) Letter was writ by *St. Cyprian* to *Pope Stephen*; upon which I made these following Observations.

1. 'Tis false, that *Cyprian* supposes *Martianus's* Flock ought to submit to *Martianus*, till he was depos'd for his Crimes; because there is no Word in that Epistle, which makes the Flock to belong to *Martianus*; 'tis call'd all along the Flock of Christ, which he is said to rend and devour, nor is there the least Word in the whole Epistle which favours that Submission. (b) 2. There is not the least Word that

(a) *St. Cyprian commends some Bishops, who, tho' they were rigid in not absolving Adulterers, yet made no Schism on that Account; which shews that the suppos'd Heresy might have been dispens'd withal, if the Schism had not ensued. Vid. Cyp. Ep. ad Antonium. c. 52. See Principles of Church Unity. Prop. 8. p. 98.*

Manente concordiae vinculo & perseverante Ecclesia Catholica individuo Sacramento. Ib.

(b) *Dirigantur ad provinciam & ad plebem Areate consistentem à te Litteræ, quibus abstento Marciano alius in locum ejus substituatur, & grex Christi qui in hodiernum ab illo dissipatus & vulneratus contemnitur colligatur, — idcirco enim, frater charissime,*
G 2
copiosum

that favours any Authoritative Deposition, St. *Cyprian* sends an Exhortatory Letter to *Stephen*, that he should send to the Bishops of *France*, and to the People of *Arles*, that the latter should choose, and the first Consecrate a Bishop in *Martianus's* stead; he ascribes no Authority over that Province to *Stephen*. But, says he, as the Episcopal College is a Body cemented by Unity and Concord, if any part of that body turns Heretick and divides the Flock of Christ, the rest are to come in with all their Power, and gather the dispers'd into one common Fold; for many Pastors feed but one and the same Flock, which Christ purchas'd with his Blood; can any peculiar Authority be here ascrib'd to the Bishop of *Rome*, cou'd not any other Bishop do as much?

Why were the Flock said to be rent and torn by his Conduct, if they were

copiosum Corpus est, sacerdotum Concordiæ mutæ glutino atq; unitatis vinculo copulatum, ut si quis ex Collegio nostro Hæresin facere, & gregem Christi lacerare et vastare tentaverit, subveniant cæteri & quasi pastores utiles & misericordes oves dominicas in gregem Colligant. *Ib.*

not

not torn from the Bosom of the Catholick Church?

If a deposing Sentence had been in agitation, St. *Cyprian* wou'd have argu'd another way, he wou'd have insisted upon their evident Authority to Deprive: But he relied upon other Topicks, the Necessity they labour'd under to exert their Powers at large, to call in the Flock scatter'd by *Martianus's* Schism: He speaks of this as Case of Necessity which call'd for means not common to succour the distracted and torn Church.

Unless *absentus* signifies Synodically depos'd, I cannot send the least Word that hints towards Deposition; the Words are, *absento Marciano alius in locum ejus substituatur*? The Question that remains is, what St. *Cyprian* meant by *absento Marciano*, but we must observe, that he uses the same Word *absentus* in some lines above in Relation to *Novatian*, if we therefore examine how *Novatian* was dealt with, we shall easily come at the meaning of the Word.

(a) St,

(a) St. Cyprian in his Epistle to *Antonianus*, gives us this following Account of the *Novatian* Schism. *Cornelius*, says he, fill'd the See of *Rome* by the Judgment of God and his Christ; the Testimony of almost all the Clergy, and with the Suffrage of the People, and the Consent of the College of venerable and grave Men: The See was vacant by the Death of *Fabian*, and as it was fill'd up by the Will of God, and all our Consents, whoever now pretends to that Bishoprick he is without the Pale, and he can have no pretence to the Benefits of Ecclesiastical Discipline,

(a) Factus est autem *Cornelius* Episcopus de Dei & Christi ejus judicio, de clericorum pene omnium Testimonio de plebis quæ tunc affuit Suffragio, & de sacerdotum Antiquorum, & bonorum virorum Collegio, cum nemo ante se factus esset, cum *Fabiani* locus, id est cum locus Petri & gradus Cathedræ sacerdotalis vacaret, quo occupato de Dei voluntate, atq; omnium nostrum consensu confirmato. Quisquis jam Episcopus fieri voluerit foris fiat necesse est, nec habeat Ecclesiasticam ordinationem qui Ecclesiæ non tenet unitatem, quisquis ille fuerit, multum de licet jactans, & sibi plurimum vindicans, profanus est, alienus est, foris est; & cum post primum, secundus esse non possit quisquis post unum, qui solus esse debeat, factus est, non jam secundus ille sed nullus est. Cyp. Ep. ad Ant. 51.

be-

because he destroys the Unity of the Church, let him assume never so proud and boasting Titles, he is profane, he is a foreigner and without doors. A second upon a full See is none.

Novatian here was actually censur'd for leaving the Unity of the Church as I have before observ'd; and is for that Fact said to be without the Pale. (a) He Answers to *Antonianus*, who was very Inquisitive what Heresy *Novatian* taught, that it was not a material Question what Heresy *Novatian* taught, while he was not within the Pale; let him be whom and what you please, he is no Christian who is not in the Church of Christ.

(b) He afterwards tells us, That if *Novatian* had been at first a Canonical

(a) Quod vero ad Novatiani personam attinet, frater charissime, de quo desiderasti tibi scribi, quam Hæresim introduxisset, scias nos primo in loco nec curiosos esse debere, quid ille doceat cum foris doceat, quisquis ille est & qualiscunq; est, Christianus non est qui in Christi Ecclesiâ non est. *Ib.*

(b) Episcopatum autem tenere non posset, etiam si Episcopus prius factus à Coepiscoporum suorum Corpore & ab Ecclesiæ unitate, descisceret. *Ib.*

Bishop,

Bishop, he cou'd no longer be a Bishop after he had deserted the Episcopal College, and departed from the Unity of the Church.

In short, I am very well convinc'd, that innumerable Passages may be produc'd from *St. Cyprian*, to prove that the very Act of Schism casts Bishops as well as Presbyters and their Laity out of the Church of Christ. This was all that was done to *Novatian*, for when he applied to the *African* Bishops to beg their Communion, *St. Cyprian* return'd him this Answer, in a Council, *viz.* That he must return into the Bosom of the Church, and make Satisfaction to *Cornelius*, for the Injury in erecting a profane Altar against him. He tells us afterwards, that he was restrain'd from Communion or *abstentus* by all the Orthodox Priests, (*sacerdotibus Dei*) (a) in the

(a) That *abstentus* and *depositus* are taken in different Senses, appears from *St. Cyprian* to *Rogatian*: He tells him that if his Deacon should persist in his contumelious Behaviour, *Deponas vel abstineas. vid. Ep. ad Rogatianum. 65.*

World, Excommunication was never Authoritatively inflicted on *Novatian*, neither does St. *Cyprian* urge that tremendous Sentence against him, he supposes that the Act of Schism answer'd those Purposes as well; because all the Effects of an authoritative formal Excommunication attend that Act, as shall be demonstrated in its Place.

I conclude, that *Martianus* in communicating with *Novatian*, broke the Unity of the Church; and in St. *Cyprian's* Opinion, brought upon his own Head the Consequences thereof.

I suppose, Reverend Sir, you have not forgot that St. *Cyprian's* Epistles are replete with Instances of the Contests between *Cornelius* and *Novatian*, to procure Letters Communicatory from distant Bishops in the remote Parts of even *Africa*; to what purpose was this Stir made, St. *Cyprian* had a visit from *Novatian's* Legates, but the pious old Man's Indignation was warm, he wonder'd that they should pretend to make him the Patron of Schism, and forbid them his Communion for their pains.

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The Reason why, these Communicatory Letters were with such Anxiety sought after, was, because one Essential Characteristick of a Bishop, was to be in Communion with his Brethren and Colleagues, *Collegis omnibus fidelitate junctis*, as St. Cyprian expresses it. *Ep. ad Cornelium*.

(a) The 41 Epistle in *Cornelius* writes to St. Cyprian, concerning some new Practices of the *Novatians*; he speaks of one *Evaristus* a Bishop, as *auctor Schismatis*; and of one *Zetus* whom he appointed as his Successor.

St. Cyprian in the next Epistle says, that he was *exsul ab Ecclesia*; and his Case I take to be very near parallel with the late Bishop of *London's*, so far as relates to the Contagion.

I think 'tis very evident from St. Cyprian, that Bishops might incur the guilt of Schism by Contagion, and consequently fall from their Bishopricks; for the

(a) Evaristum vero auctorem Schismatis fuisse & Successorem plebi cui ante præfuerat Zetum in locum ejus Episcopum, *Corn. Ep. ad. Cyp. 48.*

whole Tenor of his Argument against such is, that they are out of the Catholick Church; how a Bishop out of the Catholick Church, can be a Bishop of the Catholick Church; or how a Person out of the Communion of the Church, can be said to be in that Church at the same time, must be left to Dr. Bennet to resolve.

But I am much offended to find, *Basilides* and *Martialis* produc'd to so little purpose; *St. Cyprian* (a) tells me in the Epistle, that the People ought to separate from a wicked Bishop: I will not carry the Argument as far as *Wicleff* has done, to Licence the People, to reject a Bishop, involved in any mortal Sin; but it still remains, that some Sins are of such a Nature, as to destroy Communion, which Sins can be only Heresy, Apostacy and Schism.

For Heresy is not only a personal Fault, but such a Fault as is inconsistent with Christian Faith; and as Christianity has one Faith, one Lord, and one Bap-

(a) Propter quod plebs obsequens præceptis dominicis & Deum metuens à peccatore, præposito separare se deber. Cyp. Ep. ad cler. & pleb. Hisp. Ep. 68.

tism; whoever has a different Faith, can be neither from that moment a Member, or a Governor of the Catholick Church.

Apostacy, is an actual Renunciation of our Christian Covenant; which incapacitates any Bishop from being Head of any Part of the Christian Church; Schism is the very Act of spiritual Rebellion against Christ; if a Bishop falls, he can be no longer a Member of that Body of Christ's Church.

Basilides and *Martialis*, by contracting the Sin of Idolatry, renounc'd Christianity, and were consequently excluded the Benefits of that Covenant.

But I was doubly astonish'd at your unfair Quotation of St. *Cyprian*, concerning his Collegues who Communicated with *Martialis* and *Basilides*; you represent as if he treated them with much Mildness, call'd them Brethren, and would not allow that their Crime was any more than a rash Indiscretion, which ought not to affect the Church. But I shall give the Reader the whole Passage that he may judge, how candid, how fair, and how impartial you are.

(a) Al-

(a) ' Altho' some of our Collegues,
 ' dear Brethren, have cast a Slur upon
 ' our most Holy Discipline, and have
 ' rashly Communicated with *Basilides* and
 ' *Martialis*; this ought not to shake our
 ' Faith, when the Holy Spirit in the
 ' Psalms has issu'd Threats against them:
 ' Saying, thou hatest Instructions, and
 ' hast cast away my Words behind thee;
 ' when thou sawest a Thief, thou didst
 ' consent unto him, and hadst thy Por-
 ' tion with Adulterers, He shew'd that
 ' they were Partners and Sharers with
 ' other Faults, who were in league with
 ' the Offenders.

(b) He Exhorts them not to be con-

(a) Quare etsi aliqui de Collegis nostris, extiterunt fratres dilectissimi qui Deificam Disciplinam negligendam putant, & cum Basilide & Martiale temere Communicant, conturbare nostram fidem ista res non debet, cum spiritus sanctus in Psalmis talibus comminetur, dicens, tu autem odisti Disciplinam & abiecisti sermones meos retro, si videbas furem concurrebas ei, & cum adulteris portionem tuam ponebas, consortes & participes offendit eos alienorum delictorum fieri, qui fuerunt delinquentibus copulati. *Ib.*

(b) Adhortamur Literis nostris ne vos cum profanis & maculatis sacerdotibus, Communicatione sacrilega misceatis. *Ib. Prop. ad finem.*

taminated,

taminated, with a foul Communication, with profane and wicked Priests.

I would only ask what opinion *St. Cyprian* had of these Accomplices in Heresy ; does he not expressly order the Priests, and the People, to withdraw from the Contagion ?

Well, but you insist upon *St. Cyprian's* calling those Bishops, Collegues ; you might as well say, that the Psalmist calls those his Companions and dear Friends who had betray'd him ; those Bishops might be *St. Cyprian's* Collegues before, but I see no reason to conclude, that they were so then. Was this Quotation so pompously set forth by the judicious *Dr. Bennet* to do service, he must certainly know better ; does *St. Cyprian's* saying, that some of his Collegues communicated with *Basilides* and *Martialis* import, that after that Fact they were his Collegues still ? But wou'd *Dr. Bennet* perswade us that *St. Cyprian* us'd that term more particularly to them, no ? He could not but know, Collegue was a Word by *St. Cyprian*,
applied

applied to any Bishop in the Universe.

But, Doctor, I was farther surpriz'd to see you acknowledge those Bishops were guilty of the Schism of Co-ordination, because therein you must likewise grant, that before St. *Cyprian's* Letter *Basilides* and *Martialis* fell from their Communion with the Catholick Church, by contracting the Sin of Idolatry.

Heresy is a just cause of Separation without any Synodical Deprivation, otherwise our *English* Reformation can never be justified, and the same reason holds why Schism ought to be so likewise, if we can believe St. *Cyprian's* Discription thereof, he tells us Contempt of our (a) Ecclesiastical Superiors is the common Parent both of Heresy and Schism, does Heresy rend the Christian Faith, Schism rends the very Body of

(a) Hæc enim sunt initia Hæreticorum, & ortus atque conatus Schismaticorum male cogitantium ut sibi placeant ut præpositum superbo tumore contemnant, Cyp. Ep. ad Rogat. Ep. 65.

Christ,

Christ, as St. (a) *Cyprian* says, there is one God, one Christ, one Hope, one Faith, one Church and one Baptism, alone in that Church; whosoever departs from this Unity must be an Heretick.

Heresy and Schism were ever suppos'd by St. *Cyprian* to affect the Church alike; as an Heretick could not be in the Bosom of the Catholick Church, Schism was its inseparable Companion, a Breach into either Faith or Discipline ever had the same Effects.

I see therefore no reason why Schisms may not be as contagious as Heresy; I am sure 'tis so upon the Premises laid down by St. *Cyprian*.

You proceed farther in unfair Quotations and false Representations of Matter of Fact.

You tell us, *Stephen* excommunicated St. *Cyprian* which Mistake I charitably

(a) Unus Deus, & Christus unus, & una spes, & fides una, & una Ecclesia & Baptisma, unum non nisi in una Ecclesia Constitutum à qua unitate quisquis discesserit cum Hæreticis necesse est inveniatur. Cyp. Ep. ad Step. 74.



attribute to your want of duly (con-
sidering the State of the Primitive Church;
Excommunication is an Authoritative ex-
pelling those from Communion, who are
subject to a Diocess or Metropolitcal
See; as *Felicissimus* was actually Excom-
municated by St. *Cyprian*; but in those
early Days the Popes never dreamt of
Excommunicating a Primate of *Carthage*.
Stephen therefore did no more than a
Bishop of the little See of *Eugubium*
might upon just Occasion, withdraw
from the Communion of an Heretick;
tho' I do not justify *Stephen's* Conduct
to St. *Cyprian*; but Excommunication
was ever a Point of Jurisdiction, and the
grand Criterion thereof; as it is evident
from the Canons of *Nice*, *Sardice*, and
other Councils, in relation to Judicature;
insomuch, that the least Invasion of a
nother's Province, by passing any Sen-
tence on an Offender, was look'd upon
as a most flagrant Violation of Eccle-
siastical Discipline.

(a) But

(a) But then, Doctor, your Artifice in racking two widely different Sentences together, was peculiar, *nec tamen propter hoc ab Ecclesiæ Catholica pace atque unitate discessum est. Quod nunc Stephanus ausus est facere, rumpens adversus vos pacem, &c.* From this you, I suppose, wou'd run us upon your Scheme of Pope Victor, for you tell us, that upon this Authority, the Excommunication of Pope Stephen's made no Breach in the Catholick Church, whereas the first Part of the Quotation, has no relation to Stephen's Excommunication; Firmilian speaks of the Diversity of Apostolick Traditions, that they never disturb'd the Unity of the Church; he proceeds next to accuse Stephen for his Presumption, in leading such a pernicious Example, as making a Breach in the Church upon such slight Occasions.

(a) Secundum quod in cæteris quoque plurimis Provinciis multa pro locorum & nominum Diversitate variantur, nec tamen propter hoc ab Ecclesiæ Catholice pace atque unitate aliquando discessum est. Firm. Ep. ad Cypr. Ep. 18.

You

You say that neither Side thought their Flocks oblig'd to forsake the Communion of their respective Diocessans upon that account; therefore it remains that Pope Stephen allow'd that St. Cyprian's Flock might be in Communion with the Catholick Church, altho' they continued in Communion with a Bishop who was not himself in Communion with the Catholick Church; but where Catholick Communion is to be found after this Concession I cannot tell.

For if different Communion, and opposite Altars, are consistent with the Catholick Church, to talk of the Communion of the Catholick Church, as I said before, is to talk of an *Individuum Vagum*.

But you forgot this Dispute was a Charge of Heresy upon St. Cyprian, and I think that I have prov'd from St. Cyprian that Heresy is a just pretence to withdraw from the Communion of a Bishop.

You seem'd to maintain, that Union amongst Bishops is by no means Essential to the Unity of the Catholick Church.

Church. *p. bid.* And upon this you found your Notions that a Flock is not concern'd in the personal Quarrels of Bishops. But this Scheme runs you as I have already observ'd upon gross Inconveniences, you must run into the independant Notion, you must make an infinite Number of distinct independant Societies in a Christian Church; but what did St. Cyprian mean by saying *Ecclesia Catholica est una*; if he meant that one Church was no more than one Church, he made no very considerable Discovery, that Hypotheses wou'd not have been shaken by splitting one Church into two, because they each wou'd have been one still, and no hurt would have been done: What does St. Cyprian mean by *Episcopatus est unus, cuius in solidum pars tenetur*; or by the *Concordia mutua glutinum*; or by that Phrase, *unum Gregem pascimus*, if the Church was not affected by Quarrels amongst Bishops. But upon my Word, after an impartial Consideration, I find the Church as much affected by acknowledging a Schismatical Church.

cal Intruder, as by what you call a subordinate Schism.

If you once grant that a Bishop has a Jurisdiction over his Clergy and Laity, (which evidently appears from the Epistles of St. Cyprian,) the following Consequences flow.

If a Presbyter, as *Novatian* was, shou'd procure a clandestine Consecration, and shou'd pretend to Act in that Jurisdiction, we must consider him as an Intruder; no Branch of Jurisdiction by him there exercis'd can be valid, because the See was before completely fill'd.

The Validity of his Baptisms do not arise from any Right to Jurisdiction, but they are Branches of his general Commission; which tho' surreptiously obtain'd is valid in some Respect, which I shall illustrate by a familiar Example; if King *Stanislaus* at *Stockholm*, should give a Commission to his Lieutenant in *Poland*, to raise Forces in *Poland*, for his Service, and shou'd make his Commission so extensive, as that he might constitute other Lieutenants as he shou'd see occasion, invested with the same Plenitude

nitude of Power as the first Lieutenant could enjoy ; if the said Lieutenant shou'd constitute another with those full Powers, and send him to *Deux Ponts*, he cou'd there Exercise no Jurisdiction ; if he shou'd there constitute of his Body of *Poles* more Lieutenants, their Commission wou'd be good, in respect to themselves ; but they could have no Power to raise Forces in *Deux Ponts*, or to Exercise any Part of Jurisdiction therein, but what resulted from that Commission, and extended over the native *Poles*, which could give them no Power to raise Forces in that District.

But we will put the Case farther, that this Lieutenant was sent to *Deux Ponts* with a rebellious Intention, the Commissions he gives shall be valid too, in respect to the Persons so Commission'd, so far as that Commission extends, but no farther ; if they use that Commission in Prejudice of a Jurisdiction foreign to them, what they do of that nature shall be null.

So every Bishop is invested by his Consecration with Powers Equivalent to
those

those of such a Lieutenant; the Commission he gives even in a State of Schism shall be valid, in respect to the Persons who receive them. But he cannot empower them to invade a foreign Jurisdiction, and whatever Branch of pretended Jurisdiction they Exercise therein is void.

Confirmation is incompatible with a Schismatical Bishop, because, tho' he uses the form of Words, the Spirit will not attend his Prayers.

His Baptisms have but half their Effect; they make the Person Baptis'd a nominal Christian, but they Intitle him to no Benefits of Christianity. (a) His Ordinations give a general Commission; but 'tis like the Commission of an Officer in half Pay, he has no Liberty to Act.

The Eucharist given by him is so far from conveying Grace, that it involves

(a) Some have been so bold as to ridicule the Notion of the Graces of the Spirit not attending a Schismatick, as a new Invention of the Non-jurors; whereas Firmilian is very copious upon that Subject, in his Epistle to St. Cyprian.

the Person who receives in a damnable Sin, because it is the very Act of Schism.

His Prayers are only Mockeries of God, because he has no Commission to offer up his Prayers, within the Limits of that Diocess.

Thus we may easily come at the Contagion of Schism, for, if a Schismatical Priest shou'd come out of the Diocess of *Canterbury* to *London*, and shou'd perform the Priestly Offices therein, the Bishop of *London* wou'd be as much involv'd in the Schism, as a Subject of King *Stanislaus* wou'd be guilty of Rebellion, if he shou'd comfort and abet one of those Lieutenants with the King's Commission in his Pocket, after he had declared himself a Rebel.

If there is a mutual Intercourse, between the two Diocesses of *London* and *Canterbury*, the Priests of both perform their Functions indiscriminately in either Diocess: The Bishop of *London* involves his own Flock in Schism, because, while a Priest is in the State of Schism, he is in the State of Rebellion with his God; he betrays his Commission, and
makes

makes it subservient to his publick Enemy the Devil; and being, as I before prov'd, out of the Catholick Church, his Priestly Powers have no other Effect than to involve the Flock in the Sin.

For the Bishop of *London's* Leave cannot empower a Person out of the Bosom of the Catholick Church, to exercise any Priestly Offices therein; consequently his Baptisms can confer no Grace; his Prayers are sinful, and his Absolutions null, and the People under his Care are in a worse State than Heathens, because they are so far from having the Benefits of sacerdotal Offices. That they are made continually to repeat the Sin of communicating with him, and be made Parrakers of his Guilt.

St. Cyprian has express'd these Sentiments long before either you or I, Doctor, were born, in two Passages which I shall here lay down.

(a) Apostates and Deferters are those Enemies of Christ who divide the Church. Even tho' they lay down their Lives without the Pale, they cannot have the Peace of the Church, because they have broken the Unity of the Spirit and of the Church.

(b) Whoever without Repentance and Satisfaction made to God, shall adhere to *Felicissimus*, and be join'd with that heretical Faction, let him know that he cannot come back and communicate with the Bishop and the Flock of Christ.

I conclude therefore, that the Catho-lick Church cannot incorporate with a Schismatical one, which made me afraid

(a) Apostatae vero, & Desertoires vel adversarii & hostes & Christi Ecclesiam dissipantes, nec si occisi pro nomine foris fuerint, admitti secundum Apostolum possunt ad Ecclesiae pacem quando nec Spiritus nec Ecclesiae tenuerint unitatem. Cyp. Ep. Antonian. 52.

(b) Si quis autem poenitentiam agere, & Deo satisfacere detrectans ad Felicissimi & satellitum ejus partes concesserit, & se Hereticae factioni conjunxerit sciat se postea ad Ecclesiam redire & cum Episcopis & plebe Christi communicare non posse. Cyp. Ep. ad Pleb. 40.

that

that *Dr. Compton* had been too gracious with the emulating Diocess of *Canterbury*; but I was more jealous still when I consider'd that he own'd *Dr. Tillotson* as his Metropolitan, which seem'd to make him a Member of that Schismatical Church if it was such.

Every religious Act of a Schismatick, is Schismatickly as every military Act of a Rebel is Rebellion: Those therefore who join in Schismatical Offices partake of the Sin.

As for Schisms being a personal Sin like Murder is a poor Thought of *Dr. Bennet's*, I think I have shewn of what an universal Nature it is, and how it affects all religious Offices. I am very confident if we consider the Number of those Priests in the Diocess of *London*, who have been ordain'd by Schismatical Bishops, or have been infected by acknowledging their Power at one time or another, that the remainder is just none at all, or at least very inconsiderable.

The reason that one Act of Schism deliberately perform'd, makes such the Person, a fast Schismatick, is by that

one Act, he acknowledges the false Power, he transfers himself into that Communion, which casts him out of Communion with the Catholick Church; because a Man cannot be in a Schismatical and Catholick Communion at the same time.

What Havock does such an Intercourse make in the Church, with Baptisms, Absolutions, and all the Divine Offices of Religion!

The Ligaments of Communion are, partaking of the same Altar, offering up Prayers by the same Mouth; or in short, joining in any Divine Office.

Or by acknowledging by Word of Mouth, or by Letter, such a Person to be of your Communion.

Even tacit Behavior may sometimes amount to the same; Signs as well as Words, may signify our Intentions and the Thoughts of our Hearts.

If I shou'd see a Profess'd Heretick admitted into the Episcopal College, any Person, for instance, who has writ against the Divinity of our Blessed Saviour, I shou'd look upon the whole

College

College as Hereticks, and separate from their Communion.

Nay, Doctor, I will go one Step farther ; if I shou'd see a Man admitted into that Society, who cou'd not tell whether Rebellion was a Sin or not, I shou'd do the same.

I have no more to add, but that I shou'd be glad to receive farther Instruction ; I must confess these Scruples have broke into the soft Retreats of Sleep, and fill'd my Head with unaccountable Dreams.

I am come to such a pass, that I read Dr. Tillotson's Sermons with no Benefit if I find but a Passage therein against robbing or stealing, it extorts a Smile from me. I was told by a sarcastical Jacobite t'other Day, that Baptism was adapted only to the Laity, and inferior Clergy ; and that it was not essential to a Metropolitan to be Baptiz'd.

He told me strange Things about invalid Baptisms ; of Bishops, in a Church who married Infidels ; and other Scandals, which I laugh'd at and despis'd.

I beg the Solution from your Hands, of some Queries.

Ist, Whe-

first, Whether I might not in *Turkey*, in case of the defect of a Christian Temple, repair to a Mosque, and leave out the immortel Prayers?

Secondly, Whether I might not with *Dr. Stillingfleet*, make a devout Prayer to *Jupiter*, provided I left out Saints and Angels?

Thirdly, Whether 'tis decent to send a Messenger to a great Man, who shou'd say thus; My Lord, I have much to say to your Lordship, and amongst the rest, I have got Two or Three Lies to tell, which I desire your Lordship to take Notice are purely my own, and I have no Commission from my Master for that Purpose.

I expect, dear Sir, that I shall receive a satisfactory Account from your Hands, which may give me greater Pleasure in the Perusal, than the last; And I remain your real Friend,

and humble Servant.

P. S. I

P. S. I could not excuse passing over an Over-sight in your Quotation from *Epiphanius*, you ought to have corrected his Blunder, in making *Polycarp* and *Victor* Cotemporaries, because you might be sensible that *Polycarp* was dead Fifty Years before.

As to what you have said in relation to Suffragans, I shall not trouble your Patience now ; but refer you to a Book, which will speedily be publish'd, and I doubt not, will give Satisfaction to any impartial Person.

F I N I S.

P. S. I could not excuse passing over an Over-sight in your Quotation from Epiphanius, you ought to have corrected his Blunder, in making Pothepus and Nisus Contemporaries, because you might be sensible that Pothepus was dead Fifty Years before.

As to what you have said in relation to Sophocles, I shall not trouble your Patience now; but refer you to a Book, which will speedily be published, and I doubt not, will give Satisfaction to any impartial Person.